

THE ATONEMENT LIMITED TO THE ELECT OF GOD

ELD. DONALD HACKNEY
Huntsville, Alabama

PREACHED AT CALVARY'S 1969
CONFERENCE

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you.

Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;



DONALD HACKNEY

For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:19-28.

The limited blood atonement in our day and time is taught very little by the majority of religious people. It is believed to be the general atonement of our Lord Jesus Christ by the Arminians and probably about 97 per cent of the religious people in the world today. They say that the words, "limited blood atonement," is not mentioned in the New Testament. Neither is the word "Trinity" mentioned in the New Testament. The word "Trinity" concerning the Father, the Son, and the Holy Spirit is true. The limited blood atonement is taught in the Old Testament, and is fulfilled by the Lord Jesus Christ as He died on Calvary's Cross.

I

We want to look at the tabernacle of the Old Testament, which was a shadow or a pattern of things to come, to be fulfilled by God's beloved Son, the Lord Jesus Christ. Concerning the high priest, we read:

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the

(Continued on page 5, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

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My Impressions...

Concerning The Labor Day Week-End Bible Conference at Calvary Baptist Church of Ashland, Kentucky

WANTS CONFERENCE TO CONTINUE

The 1970 Bible Conference was blessed of the Lord. The messages were from Heaven, seasoned with the Holy Spirit of God, Who took the Word and made it blessed food for the souls. My wife and I thank the Lord for the wonderful material food and fellowship with God's people. May the Lord bless this Conference to continue is our prayer.

Mr. and Mrs. Herbert H. Cole
Lewisville, N.C.

CONFERENCE IS HIGHLIGHT OF YEAR

Every year the Bible Conference of Calvary Baptist Church is better than before. God blessed with some of the greatest preaching we have heard, and the accommodations were of the best. The Conference is the highlight of the year for me. I pray that God will be with this great church and its pastor, and that He will continue to bless and use them for His glory. I would encourage everyone to plan to attend this Conference.

Elder David O'Neal,
Bristol, Va.

FORMER CBC MEMBER ENJOYS CONFERENCE

I was a member of Calvary Baptist Church for four Conferences, and had a wonderful time. I have been to two Conferences since the Lord called me out of the church to Covington, Ky. It means much more to me now. Thank you, Lord Jesus.

Elder Don Pennington,
Covington, Ky.

GLAD GOD INCLUDED CONFERENCE IN HIS PLAN FOR HER LIFE

I am so thankful to my Heavenly Father that He saw fit to include in His plan for my life to permit me to attend the 1970 session of the Calvary Baptist Conference. It has been such a

great blessing to me to hear all the wonderful messages and to have fellowship with Bro. and Mrs. Gilpin, and all the Lord's saints. May God see fit to continue His blessings on Calvary Baptist Church and the Conference until He comes. I also want to express my thanks for the wonderful accommodations of room and meals, but, most of all for the spiritual food.

Dorothy Kirkendall,
Ft. Myers, Florida

A BLESSING BEYOND EXPRESSION

Once again this Conference sponsored by Calvary Baptist Church and its pastor has been a blessing beyond expression on my part. I thank God for the preached Word and the facilities made available to me.

Gilbert Howard,
Cleveland, Ohio

LOOKING FORWARD TO NEXT YEAR

I have really enjoyed this Bible Conference. The speakers were all good, as a whole. The rooms and other facilities were real nice, but I don't think the 1969 Conference could be beaten. Thanks so much, as we look forward to next year, 'Lord willing.'

Mrs. Betty O'Neal,
Bristol, Va.

CAN'T WAIT UNTIL NEXT YEAR

I have really enjoyed the Bible Conference this year. It is the best ever. I can't wait until next year's Bible Conference.

Rebecca Meadows,
South Shore, Ky.

THINKS CONFERENCE SHOULD BE SUPPORTED

I praise God for the Bible Conference each year, and I thank Calvary Baptist Church and her pastor for this Conference. These praises and thanks are from the heart and cannot be fully ex-

pressed by words. The intents of the heart should not be just by words. They should be manifested by support to the Conference with love offerings.

Eld. Donald Hackney,
Huntsville, Ala.

TO HIM, IT WAS THE BEST EVER

The Bible Conference this year is the best ever. We thank God that through His providence we have met in Huntington this year. Location and facilities are excellent. Good preaching and good fellowship were as usual.

Eld. Raymond Willis,
Garrison, Ky.

CAN'T EXPRESS JOY OF ATTENDING

There are many things I could say about this Conference, but nothing I could say would express the joy and fulfillment of being here. I thank my Lord for this Conference.

Nina Hackney,
Huntsville, Ala.

INSPIRED BY SERMONS AND SONGS

The Conference this year was one of the best. The messages were inspiring and the songs stirred the soul.

Eld. James E. Hobbs,
McDermott, Ohio.

ENJOYS CONFERENCE

I have enjoyed the Bible Conference. The preaching was fine, and the food was good.

Mike Wilson,
Winston-Salem, N.C.

WON'T SOON FORGET THE BLESSINGS

It has been a real privilege to be among such a group of believers that accept the Word of God so willingly, and to know the Lord reveals Himself to many. The Conference has been a real blessing and I will not soon forget (Continued on page 7, column 1)

WHY I LOVE A SOUND, SCRIPTURAL BAPTIST CHURCH

By JOE WILSON

Winston-Salem, North Carolina

(CONTINUED FROM LAST WEEK)

I am writing two articles on the subject stated above. I'm doing this in part because, when we preach church truth and tell of our love for the church, we are accused of not loving the Lord and of putting the church ahead of the Lord. I am trying to show that love for the church is not only consistent with love for the Lord, but necessitated thereby. I would think my ministry well-spent, and any effort worthwhile, if God would use me to lead some to love the Lord's church more and more.

In a previous article, I pointed out that I love a Baptist Church for the following reasons. It is the true church of Christ. It is loved with a special love by Jesus Christ. It was started by Jesus Christ. It was guaranteed perpetuity by Christ. Christ is the head of a Baptist Church. I continue to set forth some reasons as to why I love a Baptist Church.

I

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the



JOE WILSON

Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you and, lo I am with you always, even unto the end of the world." Matt. 28:18-20.

I love a Baptist Church because the work of Christ has been committed to His Baptist Churches. I love the Lord. I have a desire to serve Him. I want to be found doing things that He has commanded me to do. I find in the Word of God that Jesus Christ commissioned and authorized His churches to do His work in the world today. Oh, hear me, beloved friends! Here is all the authority there is for God's work in the world today. If I would serve the dear Lord, I must do so as a member of and under the authority of a true Baptist Church. When I introduce our radio program, I say: "This program is paid for and authorized by Grace Baptist Church." (The church of which I am pastor), Christ commissioned His church. On the day of Pentecost, He empowered His church. Only a church that has a commission and a Pentecost in its institutional history can properly do the Lord's work. This limits it to Baptist Churches, for they were the only kind in existence at that time. Oh, that I could get the ear of Baptist people. Christian schools are without authority. Mission Boards are without authority. Associations and conventions are without authority. Free lance work is without authority. Preacher, you must work under the authority of a Baptist Church or you work without God-given authority. I appeal to my dear brethren. Break now and forever with these things. Do not support (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT THE BIBLE TEACHES ABOUT ANGELS"

PREACHED AT CALVARY BAPTIST CHURCH'S 1970 BIBLE CONFERENCE

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels" (Hebrews 12:22).

From Genesis to Revelation the angels of God are prominently mentioned. There are 108 references to them in the Old Testament and 165 references to them in the New Testament, or in all, there are 273 references to angels in the Word of God.

The Sadducees of Jesus' day did not believe in things supernatural. While they denied the resurrection and other things supernatural, they also denied the existence of angels. Modernism, which is nothing more or less than Sadduceism also denies the existence of angels. Over against the denials of the Sadducees of the first century, or

the denial of the modern Sadducees of the twentieth century, I put one witness — namely the Lord Jesus Christ. Hear Him:

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the ANGELS of God ascending and descending upon the Son of Man" (John 1:51).

In His kingdom parables, the Lord Jesus also referred to the angels. In giving His interpretation of the parable of the tares, He said:

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the ANGELS" (Matt. 13:38).

Then again, when He was brought to His arrest, He said to Simon Peter:

"Thinkest thou that I cannot now pray to my Father, and he

shall presently give me more than twelve legions of ANGELS" (Matt. 26:53).

These Scriptures are sufficient for me. Regardless of the denials of the Sadducees of the first century, or the Modernists of the twentieth century, I take the words of Jesus as a final criterion, and declare unhesitatingly that I believe in the existence of angels as mentioned in the Scriptures.

I

PRELIMINARY REMARKS

Ere coming to this message in detail, there are a few preliminary remarks that I wish to make. First of all, the angels are a class of created beings, above the rank of man.

Two Scriptures thus indicate this truth.

(Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Angels"

(Continued from page one)

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psa. 8:5).

"Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands" (Heb. 2:7).

While in their original creation they were above the rank of man, man as a new creation of Christ, is above the rank of angels. Hence, I can say that I would rather be a sinner saved by grace than to be an unfallen angel, for as such I am higher in rank than the angels of God.

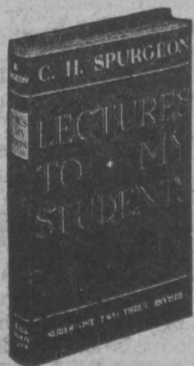
There are those who believe that when a child dies that child becomes an angel. Furthermore, these also teach that when an adult believer dies he also becomes an angel. Not at all. Angels are a class of created beings, entirely distinct and dissimilar from man.

Another preliminary thought grows out of the question as to the time of their creation. In the Scriptures we have no definite answer as to when they were created. This we do know that they were in existence when the earth was created, for we read:

"When the MORNING STARS sang together, and all the SONS OF GOD shouted for joy?" (Job 38:7).

Therefore the angels were in

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existence at the time of the creation of the earth, but we know not as to when before that time they came into existence.

Another preliminary remark grows out of the question as to the number of angels. The Scriptures would indicate that their number is very great. Our text speaking of "an innumerable company of angels," literally means "myriads" of angels, which in turn would indicate that they are too great a number to be counted. Listen to these Scriptures that you might know that their number is very great:

"A fiery stream issued and came forth from before him: THOUSAND THOUSANDS ministered unto him, and TEN THOUSAND TIMES TEN THOUSAND stood before him." (Dan. 7:10).

"And I beheld and I heard the voice of MANY ANGELS round about the throne and the beasts and the elders: and the number of them was TEN THOUSAND TIMES TEN THOUSAND; AND THOUSANDS OF THOUSANDS" (Rev. 5:11).

On the night that Jesus was born, after the angel announced to the shepherds the birth of Jesus, we read:

"And suddenly there was with the angel a MULTITUDE of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13,14).

I say then that their number is very great, and that only God knows their number.

Still another preliminary remark is that the angels do not multiply. Listen:

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30).

They are sexless; they do not marry. Therefore, they were all created at one time.

II

LESSONS WE CAN LEARN FROM THE ANGELS.

There are some very definite lessons that we as believers can learn from the angels.

First of all, they are reverent. Listen:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, HOLY, HOLY, HOLY, is the Lord of hosts! the whole earth is full of his glory" (Isaiah 6:1-3).

What a picture this Scripture presents! Here the seraphim, which is one of the orders of celestial beings, stands about the throne of God. The word "seraphim" means "a burning one." They were so holy that they literally burned in their own holiness. Yet when these who were thus so holy that they burned in their own holiness came into the presence of God Himself, they cried one to another saying, "Holy, holy, holy is the Lord of hosts."

When I remember how that Christian men and women come so carelessly and lightly into the house of God with things of the world on their minds, and when I recall how that when the sermon ends they begin at once to talk about the things of this world — then I am fully persuaded that it would be well for us to take a lesson from the angels, and to learn something of their sense of becoming reverence.

In the second place, we can learn from the angels that theirs is a ministry of praise. Listen:

"BLESS THE LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word" (Psa. 103:20).

Oh, how much we could learn from the angels in this respect! It is true that when the preacher is invited into the home, that all the family awaits the meal until thanksgiving can be expressed; or it is further true that at the Thanksgiving season we usually at least pause to praise our Creator and thank Him for what we have. However, day by day in the

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ordinary circumstances of life, very few of us praise Him for the blessings which we are constantly receiving from His bountiful hand. How strongly this behooves us to remember the ministry of the angels. Frankly, I believe that if we would praise God more, we would have more for which to praise Him.

The third lesson we can learn from the angels is the way in which they rejoice over repenting sinners. Listen:

"Likewise, I say unto you, there is joy in the presence of the angels of God OVER ONE SINNER THAT REPENTETH" (Luke 15:10).

Here's a text which declares that the angels actually rejoice every time that even one sinner repents. The Bible does not say anything about the discovery of gold or diamonds causing the angels to rejoice, nor does it say that when we suddenly become rich with this world's goods that they rejoice; yet the one thing which sets heaven's chorus resounding and which causes the ether waves to be filled with the seraphic melody of the angels, is the conversion of one sinner.

This is much in contrast to men. I have noticed that men often rejoice in making reports of revivals they have held wherein a number of professions have been made, and yet often when only one or two souls were saved, not a word is said about the results. What a difference there is between man's rejoicing and the rejoicing of the angels, for all heaven is filled with their praise when even one sinner on earth repents and turns to God.

The fourth lesson we can learn from the angels is that they are very much interested in the doctrine of everlasting life, or eternal salvation. When the disciples had been put in prison for preaching, there was an angel who lead them out and then gave them a new commission. Listen:

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this LIFE" (Acts 5:19,20).

The word for "life" as used in this text, is the word that is translated "eternal life" or "everlasting life" many times in the Scriptures. The angel thus told these preachers to preach everlasting life.

My conviction, in the light of this experience, is that the Arminians who preach falling from grace, have not had the pleasure of associating with the angels. Surely any man who preaches that the saved can be lost after having been saved, has never heard the commission which the angel gave to these early preachers.

The Bible speaks much about everlasting life. The angels commissioned the preachers to preach it, and it is our conviction that the man who fails to do so, certainly knows but little of the

Bible and positively is in ignorance relative to the angel's commission.

The fifth lesson which the Scriptures reveal relative to the angels is that they are interested in bringing God-called preachers and heavenly-elected sinners together that those heaven-elected sinners may be saved. There are two good examples of this in the New Testament.

Philip was holding a great revival in Samaria, but an angel of God told him to close that meeting and go toward Gaza, with the results well known to us today concerning the conversion of the Ethiopian eunuch. Listen:

"And the ANGEL of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26).

Philip was a God-called preacher, and the Ethiopian eunuch was a Heaven-elected sinner. The angel saw to it that these were brought together.

Then in the experience of Cornelius we find that it was an angel that brought him and Simon Peter together which resulted in Cornelius' conversion.

"He saw in a vision evidently about the ninth hour of the day an ANGEL of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do" (Acts 10:3-6).

Thus we learn that the angels are tremendously interested in bringing God's ministers to those who have been elected by God unto salvation that they might be saved.

In the sixth place, we learn that the angels go to church in order that they might learn.

Listen to these Scriptures:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; To the intent that now unto THE PRINCIPALITIES AND POWERS in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purposes which he purposed in Christ Jesus our Lord" (Eph. 3:8-11).

Or again:

"For this cause ought the woman to have power on her head because of the ANGELS" (I Cor. 11:10).

I wonder what they learn when they come to the church of which I am pastor? I wonder what they learn when they come to the church where you worship? How they must grieve over spiritual conditions today. Perhaps they say, "Why do preachers neglect to preach," or "Why do they preach as though they were asleep," or "Where is their zeal for Christ?" And doubtless when they attend a business meeting of the church and observe fellowship broken, they may say, "Why do the saints of God fuss?" Oh, that God would let us preach that the angels might learn something from our ministry!

What a marvelous revelation is this as to the work of angels in that they go to church to learn. I trust that each of us may ever recognize their presence when we thus preach, and so conduct the service in a way that would please the angels of God.

The seventh lesson we learn relative to the angels is that they will accompany Jesus in His second visible and glorious return.

"For the Son of man shall come in the glory of his Father with HIS ANGELS: and then he shall reward every man according to his works" (Matt. 16:27).

It was the angels who stood beside the disciples as they watched Jesus ascend into heav-

en, and then told those depressed disciples that Jesus would return just as they had seen Him go. It is true that the angels do not know the time of Jesus' return: "But of that day and that hour knoweth no man, no, NOT THE ANGELS which are in heaven" (Mark 13:32).

Yet, when that day comes that Jesus will return to this world, He will be accompanied by the angels of God in all their countless number.

The eighth lesson we learn from the angels is that they serve and guard us daily. Of this we are assured by the Apostle Paul:

"Are they not all MINISTERING SPIRITS, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

In what does their ministry consist? Seemingly from this Scripture, they serve and guard us, and minister to the saints of God in matters pertaining to our physical welfare.

Quite often I am asked if I believe in the theory of the guardian angel. My personal answer would be in the negative. Instead, I believe in the theory of the guardian angels. I do believe that every child of God has a multitude of the heavenly host at his disposal to thus look after his physical welfare daily, thus serving, guarding, and ministering to us day by day. Listen to these Scriptures:

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven THEIR ANGELS do always behold the face of my Father which is in heaven" (Matt. 18:10).

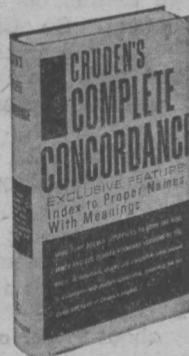
"And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is HIS ANGEL" (Acts 12:15).

The ninth blessed lesson we learn from the angels is that they are active in the departure of a believer out of this life.

"And it came to pass, that the beggar died, and was carried by THE ANGELS into Abraham's bosom: the rich man also died, and was buried" (Luke 16:22).

How many times we have stood beside the death bed of some child of God to hear him declare that the angels of God were all about the room, and all over his bed. In my early days as a minister, I visited a noble young Christian man who was dying. He was truly a fine young soldier (Continued on page 3, column 5)

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THE BAPTIST EXAMINER

SEPTEMBER 26, 1970

PAGE TWO

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

He comes with a Name Known to none save Himself.

In Scripture names express nature — what a person or thing is. So here. Christ has a name which no creature can fathom. That is to say, His Person is incomprehensible; there are mysterious depths in Him which no finite mind can grasp.

He comes with a vesture dipped in blood.

At first sight this seems to suggest a comparison rather than a contrast, but the verses which follow show that it is another of those sharp antitheses with which this passage abounds. Once His raiment had been crimsoned by the flowing of His own blood, but now, alas! it is from the blood of others. He was lifted up that men might shed His blood, but now He descends that He might shed *their* blood.

He comes, denominated the Word of God.

We are told this so that there may be no possibility of mistaking Him. This title serves to identify Him, and connects the two Advents. He is here designated by His Eternal and Divine name. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). He is no longer called by His name "Jesus" which means "Saviour," but is termed "the Word of God" which points to the dignity, majesty, and glory of His Person. The use of this Divine title in the present connection is deeply significant. When He was here before He came in weakness and shame: it was His *Humanity* that was most prominent; but when He comes back again to this earth, He shall return in irresistible power and great glory, and His *Divinity* will be most conspicuous.

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords" (Rev. 19:15,16).

He comes to smite the nations with a Sword that goeth out of His mouth.

Here again we have another contrast. When He was here before, He spoke words of blessing to cheer: He came not to judge the world, but that the world through Him might be saved. But now all is changed. The "Sword" which proceedeth out of His mouth is the Word of God (Heb. 4:12). Throughout the centuries of this Dispensation He has sent forth His Word that it may slay sin in men, but in the days of His humiliation His mouth was opened to bless men, now it shall be opened to curse and slay them. It is the fulfillment of Isaiah 11:4 — "And He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." It marks the ease with which He performs His purposes: He speaks, and it is done; He gives the command, and it is accomplished. Something of this was pre-intimated on the occasion of His arrest in the Garden (John 18). When the soldiers came to take Him, He said, "Whom seek ye?" and they replied, "Jesus of Nazareth," and we read, "Jesus said unto them. I am * * and as soon as He had said unto them I am, they went backward and fell to the ground!" If so mild an utterance prostrated His enemies then, what will it be when He girds Himself for judgment!

He comes to rule the nations with a Rod of Iron.

How different this is to the popular conception of the "Gentle Jesus"! Human sentimentality has pictured our blessed Lord as being so tender that He will never find in His heart to punish sin and slay the workers of iniquity. For the most part, the world today hears from the pulpit only a one-sided presentation of the character of God — that side which is most agreeable to man in his fallen condition. But God is not only Love, He is Light; not only is He Merciful; He is Holy and Righteous. Because He is Holy He cannot ignore sin, yea, "He can by no means clear the guilty." The claims of His Throne must be maintained, even though a thousand worlds be destroyed. Long has God dealt with our race in wondrous grace and infinite patience, and evilly have men repaid Him. But when Christ returns to the earth, the Dispensation of grace will have ended and He comes back, no longer inviting voluntary allegiance, but to *compel obedience*. The insignia of the returning Lord shall be the Iron Rod. Iron was the symbol and emblem of the Roman Empire, and stood for resistless power, rigid rule, and indomitable government. History shows us what it meant to be crushed beneath "the iron heel of the Romans." And "iron," the Iron Rod and rule, will be the fitting emblem of Christ's government in that day when He returns to crush the head of the Serpent, subdue His enemies and put down all opposition.

He comes to tread the Winepress of the fierceness and wrath of Almighty God.

This is the fulfillment of the prophetic word of Isaiah — "Who is this that cometh from Edom, with dyed garments from Bozrah?"

this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou *red* in Thine apparel, and Thy garments like Him that treadeth the winepress? I have trodden the winepress alone; and of the people there was none with Me: *for I will tread them in Mine anger, and trample them in My fury;* and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. * * And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth" (Is. 63:1-6). Unspeakably dreadful will be the carnage for we are told, "The winepress was trodden without the city (Jerusalem) and blood came out of the winepress, *even unto the horses' bridles*, by the space of a thousand and six hundred furlongs" (that is, 200 miles!) (Rev. 14:20). Yes, terrible shall be the slaughter, but who shall say it was not fully merited and demanded. Mercy had been slighted and abused. A "murderer" had again been preferred above the Lord of life. God Himself was being openly blasphemed. And now the Executioner steps forth. This is the hour promised Him by the Father, that His enemies shall be made His "*footstool*" (Ps. 110:1)!

He comes followed by "armies."

"And the armies which were in Heaven followed Him upon white horses clothed in fine linen, white and clean" (Rev. 9:14). The "armies" that follow the Divine Warrior will be made up by both the Old Testament and New Testament saints. Those armies are not "angels" as some teach, though these "armies" will certainly be accompanied by angels as we learn from 2 Thess. 1:7. That the "armies" are *not* angels appears from Jude 14, where those who accompany the Captain of their salvation are denominated "saints" a term which is never applied to angels; and also from Rev. 17:14, where those that are "with Him" are styled "called and chosen and faithful" — language which is applicable to none save the children of God. The saints who are one with Christ, then made "like Him," will fully share His feelings and participate in His victory, though He alone will do the fighting.

He comes to overthrow the Anti-christ and his legions.

The issue of this battle, the Battle of that great day of God Almighty (popularly but unscripturally called "Armageddon") is never in doubt. Its issue is fore-announced. A call is given to the fowls of the air to devour the carcasses of the slain *before* the battle begins — "And I saw an angel standing in the sun; and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of Kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Rev. 19:17, 18). It is to this same terrible event the prophet Ezekiel bore witness, "Thus saith the Lord God; Speak unto the feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My slaughter that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward" (Ezek. 39:17-22). But to continue, and complete our review of Rev. 19.

"And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, and with which he deceived them that had received the mark of the Beast, and them that worshipped his image. *Those both were cast alive into the Lake of Fire burning with brimstone.* And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh" (Rev. 19:19-21). Comment is needless. The Anti-christ and the False Prophet are both cast into the Lake of Fire where, a thousand years later, Satan shall join them. * During the Millennium Satan is secured in the Bottomless Pit. The awful but richly deserved fate which overtakes the armies of the Anti-christ is dramatically portrayed in Zech. 14 — "And this shall be the plague wherewith the Lord will smite all the people that have fought against" (Continued on page 5, column 4 and 5)

"Angels"

(Continued from page two)
of the cross, and on the day of his death, he turned his face toward the window and then turned back to me and said, "Bro. Gilpin, the only thing between me and Heaven is this lace curtain." And then he said with a smile of triumphant victory on his face, "Don't you see them?" And when I asked that concerning which he was speaking, he said that the room was filled with angels. His eyes were thus seeing what my natural eyes were failing to see.

Some of these days, unless Jesus comes, this old body will fall by the wayside. Then I presume that some of my friends will act as pallbearers and carry my body out to the grave; but long before they have lowered it into the ground, the angels will have acted as spiritual pallbearers and carried my spirit into the presence of God Himself.

The tenth great lesson which we learn from the angels is that **they are tremendously interested in redemption.** Peter, in referring to the gospel, says:

"Which things the angels desire to look into" (1 Pet. 1:12).

But this is nothing new. The angels have always been interested in this world and its events. That is, they are interested in the preaching of the Gospel. Away back in eternity when this world was created, the angels of God clapped their hands and shouted for joy.

"When the morning stars sang together, and all the sons of God shouted for joy" (Job. 38:7).

They watched with evident interest as God fashioned man out of dust. From that time, the angels above and the angels below, angels of love, and angels of woe, concentrated their attention on the problems of man's earthly and eternal life. Then with horror, they listened to the fatal conversation between the serpent and Eve. If the angels of God can weep, how they must have wept when sin came. They heard the promise which God gave relative to redemption, when the Father banished Adam and Eve from Eden.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

From that time on the angels have been peculiarly interested in the doctrine of redemption. When the Ark of the Covenant was made, as a part of the furniture of the Tabernacle, figures of golden angels were carved as bending over the mercy seat and looking down where the blood falls, as if studying the meaning of the blood shedding.

When the Tabernacle was built in the wilderness, under Moses' direction, on the veil which separated the Holy of Holies from the outer Holy Place, the figures of the cherubims were placed, as if investigating the shedding of the blood.

"And he made a veil of blue, and purple, and scarlet, and fine twined linen; with **CHERUBIMS** made he it of cunning work" (Ex. 36:35).

When Solomon's Temple was built, we read:

"And the priests brought in the ark of the covenant of the Lord unto his place, unto the oracle of the house, to the most holy place, even under the **WINGS OF THE CHERUBIMS.** For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above" (1 Kings 8:6,7).

When we come to the New Testament we find that they are (Continued on page 4, column 4)

The Baptist Examiner FORUM

"In the 28th chapter of I Samuel, we read where Saul had Samuel called up. Was he actually called up, or was this witchcraft?"



ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

Samuel was raised at this time but not by the powers of witchcraft. God sent Samuel to warn Saul of things to come.

The woman was astonished and afraid when Samuel appeared. "And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Saul, saying, why has thou deceived me? For thou art Saul. And the king said unto her, be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of. And she said, an old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. (I Sam. 18:12-14).

Actually the woman was going to go through some strange actions and then pretend that she had talked to Samuel. That is why she was astonished and afraid when he appeared.



AUSTIN
FIELDS
PASTOR,
Arabia Baptist
Church
Arabia, Ohio

I do not believe that Samuel was actually called; rather Saul was deceived and made to think that he had talked with Samuel, the prophet of the Lord. God, and He alone, has the power to call up from Hell or down from Heaven. During Christ's earthly ministry He answered very emphatically the question of departed souls returning to earth to instruct the living when He said, "Nay father Abraham: But if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:30-31.

Had Samuel actually been called, it seems to me it would have brought dishonor to God's Word and his prophets who were given to instruct us in paths of righteousness. Saul was seeking answers to his problems involving the future — life and death. Only God could answer him, and yet Saul confessed that the Lord had departed, and thus there were no answers. Therefore, it is not in the power of a witch, one with a familiar spirit, or a fortune teller to reveal the future. Only God can bring back to earth the souls of the departed as in the case of Moses and Elijah in Matt. 17.

Furthermore, Saul never saw the man whom the witch was supposed to have brought up. The witch described him vaguely and Saul's imagination did the rest. Neither are we told that Saul actually talked with Samuel, thus I believe that the witch did the communicating, and thus added to the description.

Another point of interest is that upon learning the identity of Saul, the woman became alarmed and feared for her life, but when she was asked to bring forth Samuel, she did not fear. If she knew that she could actually bring forth Samuel, the prophet, she would have been more alarmed in his presence than in Saul's because he was not

a compromiser, and would have demanded her death.

Let us look at the place from whence Samuel was supposed to have come. We read in verse 11 that he was to come up. If he actually returned, he would have needed to have come down. The spirits of God's people go into the presence of the Father at physical death. Read Luke 16:22. The theory that he came up is the teaching of soul sleeping. The words that Samuel was supposed to have said also pictures soul sleeping.

The Scriptures do not teach soul sleeping nor that the soul after death of the physical body is in a state of inactivity, rather they teach that the Spirit of just men actively praise God and that this is a continuous act. Therefore, I do not believe that Samuel would have referred to a state of inaction when referring to the home of the saved. Read I Sam. 28:15.

Brethren, had this actually been Samuel, would not he have told Saul to repent and to offer up to God a sacrifice that was acceptable in His sight? Yet, there was no mention of repentance or a sacrifice; therefore, I believe that it was not the real Samuel.

I am aware that what she said came to pass, and the answer to this lies in the fact that God used this woman even as He used Pharaoh, Judas Iscariot, Pilate, Jews and Gentiles to carry out His will of purpose. God tells us through Paul that during the tribulation period He will send men a strong delusion that they should believe a lie. Read II Thess. 2:11. I believe this was so in this case of Saul and the Witch of Endor.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

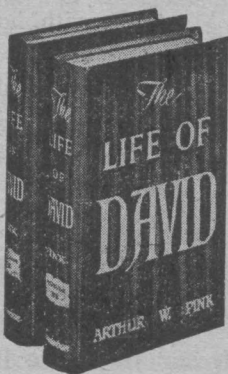
Philadelphia
Baptist Church
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My first reaction to this question was, I wish I knew. But after much prayerful thought, I feel that I should say more than that. There is still somewhat of a puzzle connected with this incident. But there are some facts connected with it that we should not overlook.

If this witch really brought Samuel up from the grave, where did she get the mighty power it took to raise the dead? In God's instructions to His people, Israel, He told them in Ex. 22:18, "Thou shalt not suffer a witch to live." And in Deut. 18:10 He said, "There shall not be found among

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you . . . a witch." And since He told His people not to even let a witch live I am fully persuaded He would not give one of them the power to raise the dead. If He did not give her this power, that would leave only old Satan to give her that mighty power. And if he had the power to raise one person he could raise others. If he could do that, he would empty Hades itself in no time flat.

Another fact we must notice is found in verse 5 of I Sam. 28. There we are told that the Lord did not answer Saul by prophets. But we must bear in mind that Samuel was a prophet. So if the Lord had anything to do with raising Samuel in order that he might give Saul an answer, that would put Him in a tight spot. But, beloved, He never gets in a tight spot. So, in conclusion may I ask this question, Could this incident be one of Satan's masterpieces in the art of imitation? Maybe I should have just said, I wish I knew.

"Angels"

(Continued from page 3)

tremendously interested in all of its events, beginning with the announcement of Jesus' birth. It was an angel who announced Jesus' coming to Mary.

"And in the sixth month THE ANGEL GABRIEL was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:26-31).

It was the same angel that came to Joseph with a message announcing the birth of Jesus.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, THE ANGEL OF THE LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:18-21).

Was it not an angel who preached the first Gospel sermon of the New Testament when he said to the shepherds:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10,11).

Did not all the heavenly host join in a great angelic chorus to sing the first Gospel hymn at Jesus' birth?

"And suddenly there was with THE ANGEL a multitude of THE HEAVENLY HOST praising God and saying, Glory to God in the

highest, and on earth peace, good will toward men" (Luke 2:13,14).

An angel sat at the foot of Jesus' cradle and warned Joseph to take Jesus into Egypt for safety.

"Behold, THE ANGEL of the Lord appeareth to Joseph in a dream, saying, arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2:13).

The angel kept close watch over the cradle during their stay in Egypt, and it was an angel that led them when they left Egypt.

"But when Herod was dead, behold, AN ANGEL OF THE LORD appeareth in a dream to Joseph in Egypt: Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life" (Matt. 2:19,20).

It was an angel which strengthened Him in Gethsemane. Listen:

"And there appeared AN ANGEL unto him from heaven, strengthening him" (Luke 22:43).

When He came to the cross, the angels were all there. He Himself said that He might have had better than sixty thousand angels to fight in His defense.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me MORE THAN TWELVE LEGIONS OF ANGELS?" (Matt. 26:53).

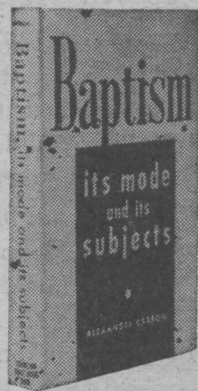
The angels were all about the tomb of Jesus, and it was a shining angel who first announced His resurrection.

"And, behold, there was a great earthquake: for THE ANGEL OF THE LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 2:2-6).

Even when Christ ascended, two angels spoke to the disciples, saying:

"Ye men of Galilee, why stand ye here looking up? (Continued on page 8, column 3)

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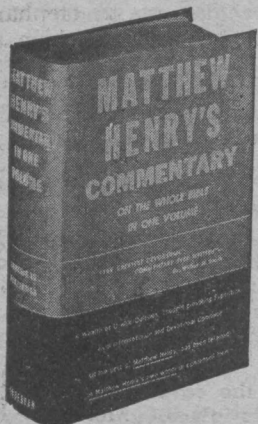
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PAGE FOUR

Atonement

(Continued from page one)
tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."—Heb. 8:5.

When Moses instructed the people of Israel to build the tabernacle, it was to be a dwelling place of God Himself. It was a place where God was to dwell amongst His people upon the earth. It was a foreshadow of the Lord Jesus Christ to be born of the Virgin Mary, and to spend some 33 years upon the face of the earth.

Let us notice some things concerning this tabernacle that the people of our day will show forth and believe. Exodus 40:1-8 gives an explanation of some of the things concerning the tabernacle. We notice that they have a court or wall built around the tabernacle. This wall separates the world from God. The world could not see God, nor come unto God, because of the wall that separated them.

Jesus said:
"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

Beloved, the Lord Jesus, the true tabernacle, was on the earth, and He said that no man could come unto Him. Why? It was a separation that took place. It is sin that separates. No man could come unto Him in his spiritual death.

We notice that as the court separated the tabernacle, there is a wall that separates mankind from Jesus Christ. It takes the work of the Holy Spirit to bring a man to Christ—the work of regeneration—the work of the Holy Spirit and the new birth. Man must have life before he can come to God.

This brings us to the next part of the tabernacle. He came through the one door, the one way into the tabernacle.

The Lord Jesus spoke many times about being the door.

"I am the door: by me if any man enter in, he shall be saved."—John 10:9.

So we notice that the tabernacle has one way into it, and in that one door there stood an altar. Therefore any man who entered into the tabernacle must first go by the way of the altar. He must offer a lamb upon

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that altar. The blood had to be shed out of that lamb as a sacrifice to God. So we notice by the altar that a man could not go upon his own merits to the Lord Jesus Christ.

On Calvary's Cross, the Lord Jesus made that sacrifice that was typified by the altar. He hung there on Calvary's Cross, paying the sin debt of the elect. When He died there upon Calvary, He fulfilled the picture of the altar. In the tabernacle, man had to go by the efforts of another. He had to have a substitute. So we go to that Lamb that was offered upon the altar because it was a substitution that pictured the Lord Jesus Christ. Christ is that true sacrifice that the altar pictures.

Then we go by the way of the laver. We see that the priest had to cleanse both his hands and his feet before he could go into the holiest place.

Titus 3:5 says:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

What did Paul say to Titus? He said that it wasn't by any works of mankind. There wasn't any righteous act in any way. The only way that a man could come to God was that he had to be cleansed by a re-creation, by the power of the Holy Spirit. To believe in the Lord Jesus Christ and to acknowledge that Jesus died for our sins can only be brought to pass by the regenerating work of the Holy Spirit. By the new birth a man must have life. He cannot believe, he cannot manifest without the work of the Holy Spirit. Beloved, the high priest in the tabernacle could not enter the holy place, but first of all he must cleanse his hands and feet to show forth that a man had to be clean before he could enter into the holy place.

Then we notice as they went into the tabernacle throughout the holy place, the candlestick lighted the way of the Lord Jesus Christ and the table of showbread that a man had to be protective of that tabernacle.

Then we come into the holiest of all. We notice that a high priest would only go into that place once a year, but he had to carry blood with him. He had to go in, and when he did so, there was an ark of the covenant. The ark of the covenant contained the law as well as Aaron's rod and the manna. Overshadowing this ark of the covenant was the mercy seat in which God dwelt—the place where He dwelt upon the earth. This mercy seat had to be covered with the blood of the lamb that was without spot and without blemish. So we find here that before man can begin to do anything, there must be a covering of blood applied over top of the law, that if the law is exposed to you or me, that God's justice would demand death, and that only through the covering of blood is there mercy applied to anyone.

When God gave the instructions to Moses to build the tabernacle, He said:

"And let them make me a sanctuary; that I may dwell among them."—Ex. 25:8.

So they built this tabernacle which represented the Lord Jesus Christ.

"And the Word was made flesh, and dwelt among us."—John 1:14.

The word "dwelt" in Greek is better rendered as "tabernacle." So the tabernacle of old pictured the Lord Jesus Christ coming to earth to be made partaker of flesh and blood, so that He might be the Kinsman and Redeemer. Everything concerning the tabernacle of the Old Testament pictured and showed forth the pattern of the Lord Jesus, what He was to do when He came to this world. Yes, the Old Testament teaches the limited blood atonement.

II

We talk of our doubts that when Jesus Christ shed His blood, it was limited to the elect, and to the elect only. That was the pattern set forth. That was what was foretold by the tabernacle and the high priest as he entered into the holiest place.

Let's notice some of the duties of this high priest. When he went in to offer the blood, for whom was it offered?

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering."—Lev. 16:5.

What should he do with this blood that he takes in for the congregation of Israel, for their sins?

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times."—Lev. 16:14.

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel."—Lev. 16:16.

"And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel."—Lev. 16:19.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."—Lev. 16:21.

So, beloved, we find that when the high priest went into the holiest place to put blood upon the mercy seat, that he was doing it only for the sins of the children of Israel. He was not instructed to make an atonement for the world, for the Gentiles were without hope.

The Apostle Paul makes mention that the Gentiles were without hope during this time:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ."—Eph. 2:11-13.

So we find in the Old Testament that the Gentiles were without hope, that there was no blood atonement made for them. The blood atonement was only made to the children of Israel. Representing that, it was made to God's elect or God's chosen people. God said to Israel, "I have not chosen you because you are the mightiest of all nations, or the greatest in number, but that you are the smallest, that you might show forth His grace." So Israel represents God's elect out of the world—out of the people that were fallen by sin in Adam.

"And this shall be a statute for ever unto you: that in the seventh

(Continued on page 7, column 2)

THE REDEEMER'S RETURN

(Continued from page 3)

Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor" (vss. 12, 13). Thus will end the present Age. What a termination! What a climax! What consummation of wickedness! This is the goal — now so near at hand — toward which all our boasted enlightenment, progress, and civilization is headed. The end will witness all Christendom (minus the Body of Christ, previously raptured) in organized and open revolt and rebellion against Almighty God, to be utterly destroyed at the Redeemer's Return.

The Consummation of The Redeemer's Return or The Millennial Reign

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one" (Zech. 14:9).

CHAPTER TEN

IT SHOULD now be evident to every unprejudiced reader that there are two distinct stages in the Second Coming of Christ:

— His coming in the air, and His coming to the earth; His coming for the saints, and His coming with the saints. The first great purpose before Him in connection with His return is to receive His people unto Himself. Just as of old God translated Enoch to Heaven before He sent the Deluge upon the ungodly, so will the Church be removed from this earth before the vials of His wrath are poured out upon it. The second great purpose before the Lord Jesus will be to return to the earth itself, there to set up His Kingdom and reign in righteousness, and it is the nature, the scope, the blessedness, and the duration of this Kingdom-reign which is now to engage our attention.

In popular parlance the era of the Messiah's reign is referred to as the "Millennium" which is a compound word signifying a thousand years. From the remotest antiquity men have longed for and talked of a Golden Age, of an age in which righteousness and peace should prevail, and oppression and war should cease. Poets have sung of it, politicians have dreamed about it, and inspired prophets have described it. This era of blessedness is variously denominated in the Scriptures. It is termed "the Regeneration" (Matt. 19:28); the "Last Day" (John 6:40); the "Times of Refreshing" (Acts 3:19); the "Times of Restitution" (Acts 3:21); the "Kingdom" (1 Cor. 15:24); the "Day of Christ" (Phil. 1:6); the "Dispensation of the Fullness of Times" (Eph. 1:10).

There are more Scriptures which treat of the Millennium or Kingdom-age than perhaps any other one subject in the Bible. The difficulty is to classify them all. For purpose of simplification we shall now consider the Millennium under seven heads, namely, the Millennium in relation to Satan, to Christ, to the Church, to Israel, to the World, to Creation, and to Sin.

1. The Millennium in relation to Satan.

In our last chapter we saw that Christ descends from Heaven to find an organized effort to prevent Him coming back to the earth. Under the leadership of Anti-Christ, the kings of the earth with their armies assemble together at Armageddon with the express purpose of making war upon the Lamb (Rev. 17:14). It is in connection with this impious revolt that we read, "He that sitteth in the heavens shall laugh" (Ps. 2:4), laugh at their folly and madness, "The Lord shall have them in derision." As well might a worm seek to resist the tread of an elephant as the creature hope to succeed against the Almighty. As well attempt to roll back the ocean as aim to frustrate the counsels of the Most High. "For the Lord of hosts hath purposed and who shall dis-annual it? and His hand is stretched out, and who shall turn it back?" (Is. 14:27). A short work will our Lord make of the proud rebels—"And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into the Lake of Fire burning with brimstone" (Rev. 19:19). This accounts for two of the persons in the Trinity of Evil. But one other still remains to be dealt with. Before the Messiah's Kingdom can be set up, the great Usurper must first be cast out.

There can be no thousand years of righteousness and peace on earth while the great Enemy of God and man is at large. Post-millenarians, who expect the Kingdom to be brought in by the preaching of the Gospel and the activities of the Church, and Peace-idealists and Social-reformers who look for a Golden Age to be brought about by legislation and civilization, all leave out of their schemes and considerations one dominating factor, namely, the Devil. Behind all anti-christian systems, back of all the inveterate opposition to the Gospel, beneath all the evil and wickedness which stalks rampant through the earth, is that old Serpent, the Devil. And nothing finite can remove him. Nothing human can disturb him. None on earth can bind him. Man is

(Continued on page 6, column 1 and 2)

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THE REDEEMER'S RETURN

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incompetent to cope with his mighty adversary. Legislation cannot reach him, and the Church is powerless to rid the world of his awful presence. The only One who is mightier than he, is God—the Almighty, and there can be no Millennium, no era of righteousness and peace, no Golden Age, until the Son of God Himself returns in person and removes and imprisons the Arch-Foe.

The removal of Satan from this earth is described in Rev. 20: 1-3, "And I saw an angel (We believe this 'angel' to be the Lord Jesus Himself—the uncreated Angel of the Covenant (Mal. 3:1). If it should be asked, Why term Him an angel? the answer is, To connect Him with Israel, the covenant and earthly people. See Gen. 22:15, 16; 48: 16; Ex. 3:2; and compare Rev. 7:2, 3; 8:3; 10:1) come down from heaven, having the key of the Bottomless Pit and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the Bottomless Pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled." Satan will be "bound" which is the fulfillment of our Lord's word in Matt. 12:29—"How can one enter a 'strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." The "strong man" is our Adversary, the Devil; his "house" is the children of this world, in contradistinction to the children of God who are the "House" of Christ (Heb. 3:6); the "binding" of the Strong Man is described in the Passage quoted above from Rev. 20; the "spoiling of his house" is the delivering of his captives (see Is. 42:7). Satan will be "cast into the Bottomless Pit" which is the fulfillment of Is. 14—"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to Hell, to the sides of the Pit" (vss. 12-15). Satan will be shut up in the Bottomless Pit and a "seal" shall be set upon him, which is God's answer to that which we read of in Matt. 27:66, "So they went and made the sepulchre sure, sealing the stone, and setting a watch"—what he has sown that shall be also reap. Thus will terminate that struggle which has lasted for six thousand years, a struggle which has been waged for the dominion of the earth.

At last the "roaring lion" (I Peter 5:2) will have been overcome, overcome by the Lion of the tribe of Judah. The Man with the bruised heel will have crushed the Serpent's head, and the word spoken in Eden will then be fully accomplished. And who can describe or even imagine the blessed consequences! No more shall the brethren be accused before God (Rev. 12:10). No more shall the daughters of Abraham be "bound, lo, these eighteen years" (Luke 13:16). No more shall Satan tempt and try, harass and hinder the saints of God. For a thousand years the earth shall be rid of the Evil One and in his place there shall come "Times of Refreshing from the presence of the Lord." And this leads us to consider,

2. The Millennium in relation to Christ.

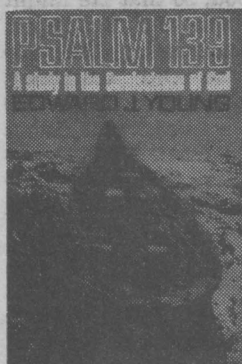
It has been divinely ordained that our Lord should fill three great offices—the Prophetic, the Priestly, and the Kingly. As Prophet, He acts as God's Spokesman: revealing God's mind, communicating God's will, unveiling God's heart. As Priest, He acts as Mediator between God and men, and by means of His atoning sacrifice He reconciles believers to God, represents His peoples' interests before God, interceding for them and pleading their cause. As King, He will reign over men, enforcing God's laws, and upholding on earth the claims of His Throne. It is of Christ as King we shall now speak.

Toward the close of David's reign, the word of the Lord came to Nathan, bidding him go to the king and, among other things, tell him, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My name and I will establish the throne of His Kingdom for ever" (2 Sam. 7:12, 13). At a later date, in one of the great Messianic prophecies, it was announced concerning our Lord that "His name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Is. 9:6,7). Hence it is that the very first verse of the New Testament reads, "The Book of the generation of Jesus Christ, the Son of David." (thus linking Him with Israel's throne) the son of Abraham.

Just before our Lord was born, an angel appeared unto Mary and said, "And, behold, thou shalt conceive in thy womb, and

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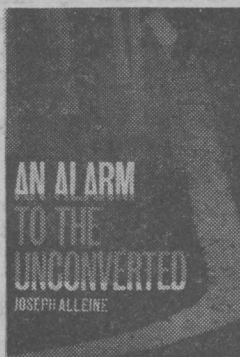
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Baptist Church

(Continued from page one)

them. Withdraw your support of mission board missionaries. Withdraw your support of schools unless there would be such a thing as a school under the complete authority of one local church. Brethren, these things deserve to die. They are without authority from God. I wish someone would explain to me how men who hold to the theory of Church authority which I have set forth here, still manage to justify mission boards. How do they get around their own conscience in this matter, I urge and challenge my dear brethren to face this issue. Face it squarely and honestly. Too much of the Lord's money is being taken from proper work and drained off to support unscriptural, man-made, and anti-scriptural organizations. Yes, I love the Lord. I want to work for Him. I want to work in the way He has commanded. That is the way of church authority. Therefore, I love a Baptist Church.

II

"The church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

I love a Baptist Church because it is the pillar and ground of the truth. Having been saved by the Lord, I have a great love for the truths of His precious Word. He has constituted His church as the guardian and distributor of His truth. All the truth we have in the world today is truth that has been preserved by Baptist Churches. What an awful lie is that claim of the Catholics, that we have the truth, from and because of, them. The world has never known an organization that is a greater enemy to, and perverter of, the truth than Roman Catholicism. What a disgusting joke it is — what a blasphemous lie — for this organization that has perverted the precious Word, and taught the lies of heathenism to claim to have preserved the truth. The fact of the matter is, you can take any so-called church and almost without exception, any truth that it teaches, it got from Baptists, and any error it teaches, it got from Catholicism. So, if I love the great doctrines of the Word of God, I must love a Baptist Church. Where can we hear the great doctrines of Sovereign Grace? Where the truth about the church? Where the truth about the woman's place in the church? Where the truth about prophecy? Oh, to be sure we can hear a little of the truth in most so-called churches. But why wade and sift through the

filth of their heresies for a few pure grains of truth, when we can go down to the Baptist meeting-house and hear the truth, the whole truth, and nothing but the truth. Yes, I love a Baptist Church because I love the truth, and it has been given to Baptist Churches.

III

"In whom ye also are builded together for an habitation of God through the Spirit." — Eph. 2:22. Compare I Cor. 3:17 and I Tim. 3:15.

I love a Baptist Church because it is the meeting place of Christ and His people. It is the temple where He dwells. I love the Lord Jesus Christ. When I meet with the saints down at the church house, I delight for the Lord to meet with us. In fact, we might as well not meet as to meet without the presence of the Lord. Without the Lord, what can we do? The Lord has promised to meet with His church, to dwell in His church, to bless His church. Now this promise was not made to and is not fulfilled in false churches started by man. It is made to and fulfilled in Baptist Churches. Oh, the joy there is — oh, the blessedness, when the Lord meets with His church and blesses them with His presence and power. Now I love that. It thrills my soul. It encourages me in my daily walk. It strengthens me against temptation. I want to be a part of that church that has such a promise from the Lord. Our Lord further promised to be with His church always, even unto the end of the world. This is not a promise to the individual believer. As the commission was not given to the individual, so the promise was not given to the individual. It is a wonderful and precious promise to the Lord's true Baptist Churches. I love the Lord, and desire His blessed presence. That is promised in a special way to His church. Therefore, I love a Baptist Church.

IV

"Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." — I Cor. 11:2.

I love a Baptist Church because I love the ordinances which were committed to Baptist Churches. Oh, those precious ordinances. What a thrill it is to go to the baptizing place. Soon, I am to travel again to the prison in Richmond, Va. to baptize yet another dear saint into the membership of our church. Two precious souls will soon be baptized into the membership of our church. What a blessing this is. Few things in the Lord's work are more precious than participating in or witnessing as a member of the authorizing church, the administration of the ordinance of baptism. Baptism was instituted as a marvelous picture of the glorious gospel by which we are saved. It pictures the death, burial, and resurrection of Jesus Christ. As we participate in or witness that scene, we are made to rejoice in our salvation by the pictured gospel. We are made to desire to live the God-glorifying life that is pictured by baptism. We desire to be dead to the old life and to walk in the newness of life.

Then, that other ordinance of the church, how precious it is! When the one local church gathers to remember the Lord's death — when we fellowship, not with one another, but with our Lord at His table — when our thoughts are drawn to that broken body and shed blood through the symbols thereof, surely God's saints will testify that of all the church services, some of our most blessed times have been at the Lord's Supper. We take unleavened bread as a symbol of that sinless body. We take real wine as the only proper symbol of that shed blood. We do this in obedience to, and remembrance of our Lord. Yes, it is a precious time.

Beloved, these ordinances are, beyond reasonable dispute, given to His true Baptist Churches. No other organization can administer baptism. No other institution can set and observe the Lord's Sup-

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per. These ordinances in other churches are null and void, because they have no authority from the Lord. Now, because I love these ordinances, and because Christ gave them to His Baptist Churches, therefore, I love a Baptist Church.

Many more reasons could be given as to why I love a Baptist Church. But I give one more ere closing this article. (I fear to be too long-winded because of him with the stop watch and the big boot).

V

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." — II Cor. 11:2.

I love a Baptist Church because the church is engaged to Christ, and the only way to be in the bride of Christ is to be a loyal, faithful member of a Baptist Church. Now seriously, brethren, this is the only position on the bride that makes any sense at all. Please consider and reconsider this subject until you see the glorious truth of a Baptist Bride.

Surely all the saved will not be in the Bride. Rev. 19:9 clearly informs us that some will be only invited guests at that glorious wedding. Psa. 45:13-15, and S. of S. 6:8,9 assuredly inform us that there will be the king's daughter and her companions — there will be one who is precious beyond all others in the eyes of the heavenly bridegroom. There is not the shadow of the ghost of a reason for even imagining that all the saved will be in the bride. This theory was invented to get man in the bride over there, who despise the Lord's Church here and now. I insist that if they won't get in and serve in the Lord's Church here while the battle is going on, let them stay out of it over yonder when payday comes.

Beloved, the Bride is an elect people from among an elect people. Not all of saved mankind will have that most precious of all the rewards. The Bride must make herself ready. Her wedding garment must be woven by the righteous acts she performs in obedience to the Word and enabled by the Holy Spirit.

Beloved friends, I tell you that earth has no honor to bestow upon its favored ones that can even remotely compare with being in the Bride of Jesus Christ. Who is

(Continued on page 8, column 2)

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My Impressions

(Continued from page one)

the fellowship we have had. We are thankful to our pastor, Bro. Henry Hall, who has taught us the whole counsel of God, so we can truly understand and enjoy Conferences such as this one has been.

Mr. and Mrs. John Foor,
Gladwin, Michigan.

RECEIVED ALL HE HOPED FOR

I went to the Bible Conference to be blessed of the Lord. Praise God, I got what I went for.

Eld. Gordon Buchanan,
Griffin, Georgia.

LOOKING FORWARD TO NEXT YEAR

What a wonderful Conference! A real blessing to all. We enjoyed the preaching of the Word, singing and fellowship, so much. We are looking forward to another Conference next year. Thank you so much for everything.

Mr. and Mrs. Calvin Kern,
Gladwin, Michigan.

GOOD TO BE IN THE CONFERENCE

I feel more would sink into my mind if there were only three speakers per session. The spiritual atmosphere was really great. The food and housing excellent. The Conference was especially important to us who feel ourselves isolated from others of like faith. It is good to know that the "giants of the faith" are so accessible to us, who have so many questions. It was good to be here.

Sondra Joiner,
Chicago, Illinois.

GLAD FOR THE MANY WHO STILL BELIEVE THE BOOK

It was wonderful because it is just like a continual service and so much of God's Word and truth was covered to fill hungry souls. It makes me to rejoice to know that there are many that still believe God's Word and that He is sovereign.

Carl C. Jenkins,
Bluff City, Tenn.

IMPRESSED BY BAPTIST CHURCH TRUTH

This has been a great Conference. My cup runneth over. Truly it was a revival for those who needed it most. It is a place where the truth about the Baptist Church being the one the Lord set-up was preached. Also, the food was good.

Mrs. James H. Reed,
Wheelersburg, Ohio.

GLAD FOR AN UPLIFT

I thank the Lord for a spiritual uplift and for a New Testament Baptist Church like Calvary Baptist Church.

Don W. Jernigan,
Mentor, Ohio.

Atonement

(Continued from page five)

month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether

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it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses."—Lev. 16:29-34.

When the high priest went in to make an atonement, to offer the blood upon the mercy seat, it was an atonement for the children of Israel and for their sins, and for their sins only. It was for the elect, and it was to show forth that God had chosen a way of redemption for those whom He had chosen, by the way of the blood of His precious Son, the Lord Jesus Christ.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

The Lord Jesus Christ, being the true tabernacle, hung on Calvary's Cross and shed His blood, typifying that He was the great high priest. When He did so, He was fulfilling the pattern, the shadow of the Old Testament high priest. When the Old Testament high priest went in to offer his blood, he was only showing forth that Jesus was coming—that Jesus was then to die on Calvary, and the blood of the Son of God would flow from His veins, and He would take that blood and carry it into the holiest of all places, Heaven itself.

When Mary went to touch our Lord after His resurrection, He said to her:

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John 20:17.

Immediately after that, we see where the disciples touched our Lord. What happened? As the high priest went into the holiest place and there applied blood, so our Lord ascended into Heaven itself, and before God the Father applied the precious blood that flowed from His veins on Calvary. He applied that blood for the sins of the elect, and it was a limited atonement. It wasn't applicable for the world. It wasn't a general atonement. It was for God's people whom He had chosen. It was to cover their sin debt before His Father, that when God looked down upon His children, He looked through the blood of the Son and could not see our faults because of the blood.

The world denies the limited atonement. But when the Apostle

Paul wrote to the church of Corinth, he said:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."—I Cor. 5:7.

Here Jesus is mentioned as being the passover. The Apostle Paul is surely referring back to the 12th chapter of Exodus when he mentions that Jesus Christ is our passover. The shadow and the pattern in Exodus 12 was showing forth the true passover of the Lord Jesus Christ.

God speaking to Moses said:

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."—Ex. 12:3-6.

Then He says:

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever."—Ex. 12:12-14.

This ordinance was finally brought unto the tabernacle and used once a year. But we find today in many cases the Arminians preach the verse of Scripture relative to the passover, where the blood had to be applied. They speak of Israel being delivered, but you never hear them saying that it was a limited atonement.

It was a limited atonement. It was limited to Israel, Israel representing the elect of God. God spoke unto His people that blood had to be applied, that they had to have a lamb to die for them on Calvary's Cross. We find that when He passed through the land of Egypt that night, the only thing that kept Him from destroying the Israelites wasn't their works and it wasn't obedience, but He saw the blood, and that was the only reason that He passed by the children of Israel. It was only blood, and it was a limited blood, for He wasn't instructed to give it to the world. He wasn't instructed to put it upon Pharaoh's house. He wasn't instructed to put it up on the taskmaster's house. He was instructed to put it upon the children of Israel, the elect of God.

This was the foreshadow of Jesus Christ dying upon Calvary. His blood was the blood of the passover, and that was what the apostle was using in I Corinthians 5:7, that Jesus was our passover—that it was His precious blood. The only reason that God's judgment passes over you and me is the blood of the precious Son, the Lord Jesus Christ.

The angels said unto Joseph concerning that which Mary was about to give birth to.

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Mt. 1:21.

Beloved, this verse of Scripture teaches us the limited blood atonement. It does not say that Jesus shall offer salvation to as many as will accept it, or that He would make applicable to all the world. But the Lord Jesus

The Redeemer's Return

(Continued from page six)

bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the House of Jacob for ever: and of His Kingdom there shall be no end" (Luke 1:30-33).

Sometime during our Lord's infancy certain wise men, who were led by a star, came to Jerusalem (the royal city), asking, "Where is He that is born King of the Jews?" (Matt. 2:2). Our Lord, then, was born King of the Jews, but as the inspired Word informs us, "He came unto His own, and His own received Him not" (John 1:11). Israel would not own Him; instead, they cried, "We have no king but Caesar" (John 19:15). And when Pilate wrote an inscription and placed it over the Cross—"This is Jesus of Nazareth, the King of the Jews," they desired him to alter it and substitute, "He said I am King of the Jews" (John 19:21), which is further proof that the Jews had rejected Him as their King.

It was announced then, in Old Testament prophecy, and confirmed by the angel to Mary, that our Lord should occupy the throne of David. In order to the fulfillment of this, our Lord, according to the flesh, sprang from one who was a lineal descendant of David, and therefore, He was born "King of the Jews." But as we have seen, Israel rejected their King and crucified Him. And what we now desire to emphasize is, that, *Jesus Christ has never yet assumed the Kingship!* On the contrary, He taught His disciples to pray, "Thy Kingdom come." Furthermore, He said, "A certain nobleman went into a far country to receive for Himself a Kingdom, and to return." * * And it came to pass that when He was returned, having received the Kingdom" etc. (Luke 19:12, 15). Christ's receiving of the Kingdom and His return synchronize (cf. 2 Tim. 4:1). Christ, then, is not King today, for He has not yet received the Kingdom, nor has He yet occupied the throne of His father David. Nowhere in the Epistles do we find Him denominated "The King of the Church." Jesus Christ is Saviour of the Church, Lord of the Church, Head of the Church, but He is not King of the Church, for He has not yet entered upon His Kingly office, and He will not do so until the beginning of the Millennium. In the Millennium Christ will rule and reign over the earth, not only as King of the Jews, but as King of kings and Lord of lords. It is then that the prophecy of Zechariah shall be fulfilled—"And the Lord shall be King over all the earth: in that day (a yet future day—see the context) shall there be one Lord, and His name one" (Zech. 14:9). Our Lord's Kingship over all the earth leads us to the consideration of another important line of truth.

When Adam was created God said, "Let us make man in our image, and let them have dominion." At the beginning, earth's scepter was committed into the hands of man (see Ps. 8:4-8). But right on the scene of his creation came one who disputed Adam's right to earth's sovereignty, and who succeeded in wresting the scepter from his hands. Satan brought to bear upon him a diabolical temptation: Adam succumbed, and falling, he forfeited his dominion over the earth. As the consequence, Satan became "The Prince of this world," and as such approached our Lord in the temptation, when he took Him up into an exceeding high mountain, and "sheweth Him all the kingdoms of the world, and the glory of them; And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me" (Matt. 4:8, 9). But on the Cross, the Lord Jesus re-gained the scepter which Adam lost; and here is the key to Rev. 5.

In the fifth chapter of the Apocalypse a remarkable scene is brought before us. The beloved apostle sees a book—"written within and on the back side, sealed with seven seals"—in the right hand of Him that sat on the Throne. Then he hears an angel saying, "Who is worthy to open the book, and to loose the seals thereof?" Next we are told, "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." Many have been the conjectures concerning this mysterious "book," but by comparing Scripture with Scripture we think there can be no doubt as to what is here in view. In Jer. 32:6-15 we read of a field being bought, and the receipt (the "evidence") of the purchase is termed a "book," and this book was "sealed." It is to a similar transaction that Rev. 5 refers. The book seen by the apostle contains the title deeds to this earth. These title deeds which Adam lost have been recovered by Christ. They have been recovered by "purchase," and the price paid was the precious blood of the Lamb. In Matt. 13:44 we

(Continued on page 8, column 4 and 5)

giveth salvation to His people. He died for His people and He paid the sin debt of His people. The rest are without hope. You say that God is an unjust God? No, beloved. Men deserve grace and mercy, that show forth that we are pardoned from what we justly deserve to get.

John 1:14 says: "And the Word was made flesh, and dwelt among us (or tabernacled among us)."

This Word was none other than Jesus of whom Matthew 1:21 was speaking.

The Apostle John tells us that the Lord Jesus Christ cleanses us (Continued on page 8, column 1)

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Atonement

(Continued from page seven)
from all sins.

"And the blood of Jesus Christ his Son cleanseth us from all sin."
—I John 1:7.

Hebrews 9:11, 12 says:

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Beloved, again we read in these Scriptures the limited blood atonement, for Jesus being a true tabernacle, a greater tabernacle than that of the Old Testament, being a greater high priest than Aaron ever was, brought blood more perfect than that of bulls and goats. He entered into the holy place, the holiest of all the universe, into Heaven itself, there to apply His blood, and He obtained an eternal redemption for His people.

You say you don't believe in a limited atonement, that you believe it is a general atonement and applicable for all? Beloved, everyone for whom the Lord died, He has already secured and obtained an eternal redemption for them. If it were a general atonement, what is the rich man doing

in the pits of Hell? On what basis did God send him to Hell? On what basis will He send the ungodly? Revelation 22 speaks of different kinds of people that will be in the lake of fire — "whoremongers, and murderers, and idolaters." On what basis is God sending them to the lake of fire? Jesus has already secured the eternal redemption of those for whom He died. Then on what basis would God send anybody to Hell when He has already secured some by His precious blood. Beloved, He died for His people, and His people will enter into Heaven upon the merits of the blood of the Lord Jesus Christ. Those that die and go into the pits of Hell, God is just in casting them there.



Baptist Church

(Continued from page 6)

this heavenly Bridegroom? Why, He is the Lord Jesus Christ. He is the fairest of ten thousands of thousands. No mortal can with Him compare. Surely, if our eyes have been enlightened to see the beauty of the Lord Jesus Christ, we will want to be in that Bride of His. There are some of my dear friends who do not see as yet this precious truth of a Baptist Bride. I would recommend the subject to your thoughtful consideration. How I thank God

for John R. Gilpin, who preached the first sermon I ever heard on this subject, and was used of God to help me see this precious, sanctifying and encouraging truth. Brethren, this doctrine is true. Preach it for exhortation. Preach it for revival. Preach it for comfort. Preach it emphatically and often.

Now since I love the Lord Jesus, and since, loving Him I can conceive of no more wonderful thing than being in His Bride. I am most clearly informed that I must be in His church here, and be a loyal and godly, and faithful member of His church to be in His Bride. Since His church is a Baptist Church, therefore, I love a Baptist Church.

CONCLUSION

Brethren, study the two messages on this subject. Hold yourselves and your people to this truth. Let a man be filled with a deep and burning love for the Lord's church, and that man will be faithful, he will give, he will learn, he will serve, he will live right, he will be the kind of member we want our people to be. But let a man's love for the Lord's church wax cold and his giving will fall off, his attendance will become spasmodic, his life will become marred by sin, his service will be cold and indifferent. We must, under God, and empowered by the Holy Spirit, bring our people to a love for the church, or we cannot do what we ought to do, and what we want to do, for our blessed Lord.

Yes, I love, love sincerely and passionately, a Baptist Church. May God bless you all.



"Angels"

(Continued from page 4)

ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

And ultimately in the consummation, the angels who have been interested in redemption all along, shall sing praise of the Redeemer.

"And I beheld, and I heard the VOICE OF MANY ANGELS round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing" (Rev. 5:11,12).

"There is singing up in Heaven such as we have never known, Where the angels sing the praises of the Lamb upon the throne, Their sweet harps are ever tuneful and their voices always clear, Oh, that we might be more like them while we serve the Master here!

Holy, holy, is what the angels sing, And I expect to help them make the courts of heaven ring, But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings."

But I hear another anthem blending voices clear and strong, 'Unto Him that hath redeemed us and hath brought us' is the song; 'We have come through tribulations to this land so fair and bright, In the fountain freely flowing, He hath made our garments white.'

Then the angels stand and listen for they cannot join that song, Like the sound of many waters, by that heavenly, blood-washed throng, For they sing about arent trials, battles fought and victories won, For they praise their great Redeemer, who hath said to them, 'Well done.'

Holy, holy, is what the angels sing, And I expect to help them make the courts of heaven ring, But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings."

So, although I'm not an angel, yet I know that over there I will join a blessed chorus that the angels cannot share: I will sing about my Saviour who upon dark Calvary, Freely pardoned my transgressions, died to set a sinner free.

Holy, holy, is what the angels sing, And I expect to help them make the courts of heaven ring, But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings."

THE REDEEMER'S RETURN

(Continued from page 7)

read of a Man who "goeth and selleth all that He hath, and buyeth that field" and in verse 38 of the same chapter we are told "The field is the world." Hence it is that the apostle was told, "Weep not: behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5). What is seen in vision in Rev. 5 becomes actual fact when the Lord Jesus returns to the earth. It will be at that time the "purchased possession"—the earth. It will be at that time the "purchased possession"—the His first act will be to eject Satan from it, establish His Kingdom upon it, and exercise "dominion" over it.

Another Scripture which throws light upon the Millennium in relation to Christ is I Peter 1:13. Here the second coming of our Lord (to the earth) is termed, "The Revelation of Jesus Christ." This is in contrast to the first advent. When He was here before, His Divine glory was veiled and much of His power and majesty were concealed. But when He comes back again His Divine glory shall be fully manifested. Instead of appearing as the gentle Lamb, He will come as the Lion of the Tribe of Judah. Instead of standing before human tribunals to be judged of men, He will summon all nations before Him and sit in judgment upon them. Instead of appearing in humiliation, weakness, and shame, He will be revealed in regal power and majesty. Instead of coming to be the Victim, He will return as the Victor, to sit upon the Throne of His Glory. So, then, the Millennium is the time when our Lord enters into the exercise of His Kingly office, when He will reign in power and exercise dominion over all the earth, and when His personal Glory shall be fully manifested. We turn now to consider.

3. The Millennium in relation to the Church.

As we have seen in previous chapters, it is at the first stage of Christ's second coming that the Church is removed from the earth. At the Redeemer's descent from Heaven, the Church, like Enoch and Elijah, is miraculously caught up, caught up to meet the Lord in the air and evermore shall it be with its glorious Head. Therefore, when the Saviour returns to the earth, the Church will accompany Him. This is clear from Col. 3:4 and Jude 14, so often quoted in these pages.

Exactly what part the Church will play during the Millennium it is not easy to say. Few details are revealed. A moment's reflection will show why this is the case. It is in the Old Testament that the Millennium receives the fullest consideration, whereas the Church is the subject of New Testament revelation. Moreover, we must remember that the Millennium is the time when God's Kingdom is revealed on earth, whereas the Church is a Heavenly creation, and has a heavenly citizenship and destiny (Phil. 3:20; I Pet. 1:4). Nevertheless, one or two things are sure. The Church will be with Christ throughout the Millennium, and not only so, the saints will reign with Him—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and has redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on (or "over") the earth" (Rev. 5:9, 10). And again we read, 'Blessed and holy is he that hath part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years' (Rev. 20:6). Who can picture the blessed accomplishment of this promise! For two thousand years the saints have (more or less) lived as strangers and pilgrims on the earth. Many of them have been maligned, ostracized, persecuted and martyred. They went forth unto Christ "without the camp, bearing His reproach" (Heb. 13:13). But now shall they be richly rewarded. They suffered "with Him" and now shall they be also "glorified together" (Rom. 8:17). And then it will be fully manifested that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

In the Parable of the Pounds we have a Scripture which sets forth one aspect of the reward which shall be enjoyed by the faithful in that day. "And He (Christ) said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17). This Scripture seems to intimate that during the Millennium the saints will occupy a prominent part in the government of the world. Yea, it is written, "'Do ye not know that the saints shall judge the world?" (I Cor. 6:2). Ah! how different things will then be. The first shall be last, and the last first. Positions shall be completely reversed. Today the children of God (that is, those who really walk as such) are despised and hated by the world. This is the promise of our Lord: And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father" (Rev. 2:26, 27). Yes, Christ's position, Christ's power, Christ's prerogatives, shall be shared by His people, for He and they are one.

(To Be Continued Next Week — D.V.)

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